1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

BIRTH

The birth of a first child is an especially significant occasion. If it is the mother's first it will bring strong winds and thunder.[77] The Klamath also hold that in at least one other crisis, on the death and cremation of a shaman, the wind will rage. For the father the coming of the firstborn is one of those occasions on which to seek power in the mountains.

Birth (wiă'sla) must always take place outside the dwelling in a dome-shaped lodge especially prepared by the mother of the expectant woman, her mother's sister, or cousin. This is not the menstrual lodge, for this is used only by women of a shaman's household. This proscription of delivery within the dwelling is shared by other tribes of this latitude (Shasta, Northwestern Maidu, Lemhi, and Wind River Shoshoni) but is unknown to the south.

A woman's first delivery is attended by four or five old women well-known for their skill as midwives and hence not of necessity her relatives. They are sometimes paid a fathom of beads. Men are excluded from the lodge. It may be that no man will chance contamination. I do not know whether shamans are called in difficult cases. It would seem likely, since they have some genuine medical practice, were it not for this restriction.

The procedures surrounding parturition are almost wholly practical and physiologically well founded. The attendants press on the woman's abdomen and lift her repeatedly to hasten delivery. She lies on her back on a bed of grass with a soft pad (coyote or raccoon skin, or duck feathers) arranged to receive the baby. The umbilical cord is cut with an obsidian knife and the stump tied with the mother's hair. If anything else is used for the tie the child will continually cry. The afterbirth (yĕpĕno'ŋ ?) is deeply buried so that no animal may devour it and make the woman barren. Immediately after birth she is seated in the lodge on a bed of hot stones, covered with leaves. On this she must remain blanket-covered for five days. She drinks warm water freely; she may not eat meat nor fish, and must use a scratching stick, just as during catamenia and mourning. At the birth of a first child both parents wear sage-brush bark belts for

[77] It is also the view of the Wishram that the weather is stormy or hot at the birth of a child, according to my information.

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846 [292] five days. This is the belt also worn in mourning for a child and by a girl at puberty. I was not told of restrictions on the father's conduct, but if he is seeking a vision at this time he fasts of necessity for some days.[78]

856 The attending women pinch up the baby's nose and smooth its features to make it handsome. They are especially careful with a boy to straighten and massage his legs so that he may become a good runner.[79] A tight belt of buckskin is put on a girl baby so that she 853 will not become stout. The baby is put to breast immediately. Expectant mothers massage the breasts and squeeze out the first milk.

846 The stump of cord falling off after five days, the navel is greased in order to help it heal. The stump, wrapped in buckskin, is put away by the parents with those of other children. Some precaution is taken to preserve it, at least during the early years, else the baby will die, but it is certain to disappear by the time he is grown. Should the baby die the cord is replaced to be burned with the body.

801 The several references to five-day periods, and we may add the five-day monthly seclusion of women, deserve a word of comment. To be sure there is some basis in fact for this; menstruation, post-natal placental flow and hemorrhage, and the sloughing of the cord do commonly occupy some such period. However, in consideration of individual variation, it is clear that the stated five is but another application of the Klamath pattern number.

852 [171] There is no formal celebration at the birth of a child, as among the Wishram.

856 Some other practices pertaining to childhood may also be noted here. Deciduous teeth are pulled out by the mother as they loosen so that the permanent teeth will erupt in their proper places. This has actually such an effect as well as stimulating the growth of the second dentition. There are no customs regarding these teeth; they are thrown away.

A little girl's hair is made to grow long and thick by singeing it with a lighted splinter of a lightning-struck tree. This is not done for boys.

845 [171] There is no special attitude toward twins (lɛbă'als) so far as I could discover. This is noteworthy because of the fear of twins mani-

[78] Modoc parents abstain from meat for ten days after the birth, eating only roots. They sweat for five days and then throw away their garments (Gatschet, 1:91).

[79] The Modoc method is described by Gatschet (*loc. cit.*).

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
844 3107. On second cradle	–	–	–		+	+	+	–	+	+	+	–	–	+	–	–
3108. On person, after child walks	–	+	–	–	–	–	+	–	–	+	–	–	–	–	–	–
3109. Shown to owner, when adult	–	◦	–	+	–	◦	–	–	–	–	–	–	+	–	–	–
3110. Disposal of cord	–	–	+	+	+	–	–	+	–	–		+	–	+	+	+
3111. Buried	–	–	–	–	+	–	–	+	–	–	–	–	–	+	◦	–
3112. Burnt	–	–	◦	–	–	–	–	–	–	–		–	–	–	–	+
3113. Thrown away, or "lost"	–	–	–	+	–	–	–	+	–	–	–	+	–	–	–	–
Treatment of Infant																
844 3114. Bathing	+	+	+	+	+	+	–	+	+	+	+	+	+	+	+	+
846 3115. Immediately after birth	–	–	+	+	+	+	–	+	–	–	+	+	–	+	+	+
3116. 1 day after birth	+	+	–	–	–	–	–	–	+	+	–	–	+	–	–	–
3117. Steamed on lap, 2-3 days after birth	–	–	–	–	+	–	–	◦	+	+	–	+	+	–	–	–
3118. Steamed after cord drops off	–	◦	◦	◦							–	–				
3119. Wiped with grass, skin, etc.	◦	◦	◦				◦	–	–	–	–	◦	◦	◦	–	–
3120. Rubbed with oil, grease, powder		+	–	–	–	+	+	–	–	–	–	+	◦	◦	–	–
[850] 3121. Massaging	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3122. Torso shaped	+	+	+	(+)	+	+	+	+	+	+	+	+	+	+	+	+
3123. Legs, arms shaped	+	+	+	–	+	+	+	+	+	+	+	+	+	+	+	+
3124. Face, nose shaped	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3125. Massaging, shaping after cord drops off, only	+	+	+						+	+	–	–	–	–	–	–
3126. By maternal grandmother	+	+	+	–	+	+	+	–	+	+	–	+	+	+	+	–
3127. By mother	+	+	+					+	–	+	–	–	–	–	–	–
3128. By attendant											+	+	+	+	+	+
3129. Blow in baby's ears	–	◦	–	–	–	–	+	–	◦	–	–	–	+	+	–	–
3130. Ceremonial; singing, praying over baby	–	–	◦	–	◦	–	–	–	–	–	–	◦	–	–	–	–
Treatment of Mother																
3131. Isolated indoors	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3132. In hut, dwelling	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
‡3133. For ... days and nights	5	5	+	+	+	–	–	+	+	+	–	3	6	5	4	+
†3134. For ... months	–	–	–	1	–	–	–	1	1	1	–	–	–	–	–	1
3135. Until blood stops flowing	–	–	+	–	–	–	–	–	–	–	+	–	–	–	–	–
3136. Until cord drops off infant	–	–	–	–	+	+	+	–	–	–	–	+	+	–	–	–
3137. Leaves hut immediately after birth of child	–	–	+	+	–	+	+	–	–	–	–	–	–	–	–	–
3138. Breaks wood	–	◦	+	+	–	–	–	–	–	–	–	–	–	–	–	–
3139. Packs wood	–	+	+	+	–	◦	–	–	–	–	–	–	–	–	–	–
3140. Runs	–	–	–	–	–	◦	◦	–	–	–	–	–	–	–	–	–
3141. Dances	–	–	–	–	–	◦	–	–	–	–	–	–	–	–	–	–
3142. To keep healthy	–	+	+	+	–	–	+	–	–	–	–	–	–	–	–	–
3143. To keep blood flowing	–	–	+	+	–	–	+	–	–	–	–	–	–	–	–	–
[515] 3144. Bathing or care of body	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3145. Bathes in river	–	–	–	◦	–	–	◦	◦	–	–	–	–	◦	–	◦	–
3146. Bathed in hut, by attendant	–	–	–	–	–	–	–	–			+	–	–	–	–	+
3147. Takes steam bath in hut	–	–	+	–	–	–	–	–	–	–	–	–	–	–	–	–
3148. Massaging	–	–	+	–	+	+	+	–	–	–	–	–	–	+	(+)	+
3149. Belt around abdomen for period of isolation	+	+	+	+	–	+	+	+	+	+	+	+	+	–	+	+
3150. Hair belt	–	–	–	–					+	+	–	–	–	–	–	–
[278] 3151. Medicinal drinks	+	+	◦	–	◦	◦	+	–	–	–	+	–	+	–	+	+
3152. Ordinarily	–	–	+	–	+	–	–	–	–	–	–	–	+	–	+	+
3153. Only if ailing	+	+	–	–	–	+	+	–	–	–	+	–	–	–	–	–
3154. External application of heat	+	+	+	–	+	+	+	+	+	+	+	+	+	+	+	+
3155. Warm rock strapped on abdomen, with belt	+	+	+	–	+	+	+	+	+	+	+	–	–	–	–	◦
3156. Lies on warm "bed"	+	+	+	–	+	◦	+	+	+	+	+	–	+	–	–	+
o3157. For ... days	2	½	½	–				10	–	–	–	3	6	5	4	–
3158. Until blood stops running	–	+	–	–		–	–		–	+	–	–	–	–	–	+

	K1	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV	
3159. Until cord drops off	–	–	–	–				–	+	–	+	–	–	+	–	–	844
3160. Pit or trench dug	+	+	+	–	+	+	+	+	+	+	+	–	+	–	–	+	846
3161. Hot rocks, charcoal put in pit	+	+	+	–	+	+	+	+	+	+	+	–	+	–	–	+	
3162. Pit covered with grass, bark.	+	+	+	–	–	+	+	+	+	+	+	–	+	–	–	+	
3163. Fire direct on ground; lies beside it	–	–	–		–	–	–	–	–	–	–	+	–	+	+	–	
Treatment of Midwife																	
3164. Bathes, immediately after child born	+	+	+						+	+	–	+	+	+	.	+	844
3165. Cuts arms, later	–	–	+						+	+	–	(+)	–	–	.	–	759
Restrictions on Mother																	
‡3166. Restrictions last for ... days	5	5	–	28	–	6	–	28	28	28	–	3	6	5	28	28	846
3167. Until blood stops flowing	–	–	+	–	–	+	–	–	–	–	–	–	–	–	–	–	184
3168. Until navel cord drops off	–	–	–	+	+	–	+	–	–	–	+	–	–	–	–	–	
o3169. Bathing taboo	+	+	±	±	+	+	±	±	+	+	+	±	+	+	+	±	[515]
3170. In stream	+	+	+	–	+	+	–	+	+	+	+	+	+	+	+	+	
3171. Sweat bath	+	+	–	(+)	+	+	+	+	+	+	+	+	+	+	+	+	
3172. Food taboos	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
3173. Eats alone	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	[263]
3174. Fed by old woman	–	–	+	–	–	+	–	–	+	–	+	+	+	+	+	+	
3175. Uses separate receptacles	+	+	+	+	+	–	+	+	+	+	+	+	+	+	+	+	
3176. Eats sparingly	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
3176a. Fresh meat taboo	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
3177. Dried meat taboo	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
3178. Fresh fish taboo	+	+	–	–	+	+	+	+	+	+	+	+	+	+	+	+	
3179. Dried fish taboo	+	+	–	–	+	+	+	+	–	–	+	+	+	+	+	+	
3181. Grease taboo	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
3182. Salt taboo	–	–	–	–	±	+	+	+	–	–	+	+	+	+	+	+	
3183. Cold water taboo	+	+	+	+	±	+	+	–	–	+	+	+	+	–	+	+	
3184. Toiletry taboos	+	+	+	–	+	+	+	+	+	+	+	+	+	+	+	.	[302]
3185. Combing hair taboo	+	+	–	–	+	+	+	–	+	+	+	+	–	+	+	.	
3186. Head, face scratcher used	±	±	+	–	±	+	+	+	+	+	+	+	+	+	+	.	
3187. Especially for first child.	–	–	–		+	–	+	+	+	+	+	–	–	–	–	.	
3188. Tabooed activities	+	+	+	+	+	+	+	+	+	–	+	+	+	+	+	+	[285]
3189. Making baskets taboo	–	+	+	+	+	+	+	+	+	–	+	+	+	+	+	+	[252]
3190. Preparing food taboo	+	+	+	+	+	+	+	+	+	–	+	+	+	+	+	+	
‡3191. Traveling taboo ... days	5	5	–	28	–	–	–	28	28	28	–	3	6	5	28	–	[484]
3192. Until blood stops flowing or cord drops off	–	–	+	–	+	±	+	–	–	–	+	–	–	–	–	+	
o3193. Sees no men for ... days	5	±	–	±	–	–	–	–	–	2	–	–	–	–	–	–	[562]
†3194. Intercourse taboo for ... months	2	2	2						2	2	.	.	1	1	.	3	[834]
3195. Loud noise near child taboo	–	+	+	+	+	+	+	+	+	–	+	+	+	+	+	+	
3196. Would make child deaf	–	+	+							–	+	+	+	+	.	+	
3197. Release from taboos	+	+	+	+	+	+	+	+	+	+	+	+	+	+	.	+	
3198. Bathes	+	–	+	–	+	+	+	±	+	+	+	+	+	+	.	+	[515]
3199. Midwife or mother assists	+	–	+	–	–	+	+	–	+	–	+	+	+	+	.	+	
3200. Medicated bath	–	–	+	+		±	±	–	–	–	–	+	±	+	.	–	[750]
3201. Sweats	–	+	+	+	+	–	–	–	–	+	–	–	–	–	.	–	[481]
3202. Swims after sweating	–	+	+	+	+	–	–	–	–	+	–	–	–	–	.	–	
Restrictions on Father																	
3203. Required for all offspring	+	+	+	+	+	–	–	–	–	–	–	–	+	+	–	–	
3204. For first child only	–	–	–	–	–	+	+	–	–	+	+	+	–	–	+	–	
3205. Retirement period	+	+	+	+	+	+	+	–	+	+	+	+	+	+	+	+	
3206. Stays with mother in hut	–	–	–	+	±	±	–	+	–	–	–	–	–	–	–	–	
3207. Must stay in own dwelling house	+	+	+	–	–	–	–	–	–	+	+	–	–	–	–	+	

		Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
846	3208. Merely stays indoors	–	–	–	+	–	–	–	+	+	–	–	+	+	+	+	–
784	‡3209. For ... days	5	5	–	5	–	–	–	¾	–	¾	–	–	6	·	28	28
	3210. Until child's cord drops off	–	–	+	+	+	+	–	–	+	–	+	+	–	–	–	–
	3211. Sleeps little	–	+	+			+	+	+	+	¾	+	+	–	–	·	+
3212.	Enforced activities, immediately after birth.	+	+	+	(+)	+	+	+	–	+	+	+	+	+	+	+	+
[538]	3212a. Dances	–	–	–	–	–	¾	–	–	–	–	–	–	–	–	–	–
[481]	3213. Runs	+	+	+	–	¾	¾	+	–	+	+	–	–	–	–	–	–
	3214. First child only	–	–	–	–	–	+	–	–	–	+	–	–	–	–	–	–
	3215. Breaks up wood		–	+		+	+	+		+	+	+	+	+	+	+	+
	3216. Brings back firewood	–	–	–	–	+	+	+	–	+	+	+	+	+	+	+	+
	3217. Piles up rocks	¾	¾	¾										–	–	–	–
[787]	o3218. Seeks power in mountains	+	+	+	(+)	+	¾	–	–	+	±	–	–	–	–	–	–
	3219. For every child he has	+	+	+	+	+	–	–	–	–	–	–	–	–	–	–	–
	3220. First 4-5 children only	–	–	–	–	–	–	–	–	+	–	–	–	–	–	–	–
[481]	3221. Swims	·	+	–	–	+	–	+	–	+	+	–	–	+	+	·	–
[252]	3222. In spring in mountains	–	+	–			–	+	–	–	–	–	–	–	–	·	–
	3223. Cooks for self and children	–	–	–	–				+	–	–	+	–	–	–	–	–
3224.	Bathing taboo	–	+	+	–	–	+	–	+	+	+	+	–	–	–	·	–
[515]	o3225. Bathing taboo for ... days	–	–	¾	–	–	¾	–	¾	–	¾	+	–	–	–	·	–
	†3226. Sweating taboo for ... days	–	5	¾	–	–	¾	–	+	¾	¾	+	–	–	–	·	–
3227.	Certain activities taboo.	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
[224]	‡3228. Hunting deer taboo ... days	–	5	+	28	+	+	+	28	¾	28	+	3	+	6	+	40
	†3229. Other hunting taboo ... days	–	5	+	28	+	+	+	28	¾	28	+	3	+	6	+	30
	†3230. Fishing taboo ... days	–	5	+	28	+	+	+	28	¾	2	+	3	+	6	+	30
	3231. Hunting, fishing taboo until cord drops off	–	–	+	–	+	+	+	–	–	–	+	–	–	–	–	–
[525]	†3232. Gambling taboo ... days	5	5	+	+	+	–	–	–	28	2	+	3	+	+	·	+
[276]	3233. Until cord drops off	–	–	+	+	+	–	–	–	–	–	+	–	+	+	·	–
	3234. Smoking taboo until cord drops off.	–	–	–	+	+	–	–	–	–	–	+	(+)	–	–	·	–
[484]	†3235. Traveling taboo ... days	–	–	+	+	+	+	+	28	28	2	+	3	+	+	+	40
	3236. Until cord drops off	–	–	+	+	+	+	+	–	–	–	+	–	+	+	–	–
	†3237. Fresh, dried meat, grease taboo	–	5	+	+	+	+	+	28	+	2	+	3	+	–	+	28
[262]	†3238. Fresh fish taboo	–	5	–	–	+	+	+	28	+	–	+	3	+	–	+	35
	†3239. Dried fish taboo	–	5	–	–	+	+	+	28	–	–	+	3	+	–	+	35
[268]	†3240. Salt taboo	–	–	–	–	+	+	+	28	–	–	+	3	+	–	+	35
	3241. Cold water taboo	–	–	+	–	–	–	+	5	+	–	+	3	+	5	+	35
[312]	3242. Until cord drops off	–	–	+	+	+	+	+	–	–	–	–	–	–	–	–	–
	3243. Until child smiles first time	–	–	+	+	+	+	+	–	+	–	+	–	+	–	–	–
3244.	Eats with wife													–	–	+	–
3245.	Uses own receptacles	–	–	–	+	–	+	–	–	–	–	–	–	–	–	–	–
3246.	Dress and toiletry taboos	–	–	–	+	–	+	–	+	+	+	+	+	+	–	+	+
[292]	3247. Special belt worn	+	+	+	–	+	+	+	+	–	–	+	+	+	–	–	–
	3248. Scratch stick used	(-)	+	–	–	+	–	¾	+	–	–	–	+	+	–	–	–
	3249. Combing hair taboo	+	+	+	–	+	+	+	+	–	–	¾	¾	+	–	–	–
	3250. Until navel has healed	+	¾	–	–	+	+	+	–	–	–	+	–	+	–	–	–
3251.	Release from taboos	·	+	+	+	+	+	+	–	–	–	+	–	+	–	–	–
	3252. Bathes	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	3253. Sweat bath and swim	–	–	–	–	–	–	+	¾	–	–	–	+	¾	+	+	–
	3254. Clothes changed	+	+	+	+	+	+	+	–	+	+	+	–	–	–	–	+
	3255. Gives away old clothes	–	–	–	–	–	+	+	–	–	–	–	–	+	+	–	+
	3256. Burns old clothes	–	–	–	–	–	–	–	–	–	–	–	–	+	–	–	–
	3257. Throws away old clothes	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	+
	3258. Leaves old clothes on tree.	–	–	–	+	+	+	–	–	–	–	–	+	–	–	–	–
	3259. Keeps old clothes; washes them	+	+	+								+	–	–	–	–	–
[526] [224]	3259a. Shoots at target	–	–	+	–	¾						–	–	–	–	–	–
[525]	3260. When hunts, gives away 1st kill	–	+	+	–	¾	+	+	–	–	+	+	+	+	+	+	–
	3261. When gambles, gives away 1st winnings	–	–	–		¾	+	+	–	–	–	–	–	¾	–	·	–
	3262. Feast at end of taboo period					+	+							¾	+	¾	+

000 3101. At: Cord buried in ground after child begins to walk.

3105. WM: Bag made from deer's "chin."

3109. Mo: Shown to owner, so latter will live long. AW: Cord tied on first cradle, which is discarded and hung in tree after cord has dropped off child. When child is grown, he is sometimes shown remains of cord, still attached to half-broken tule cradle hanging in tree.

3111. Deeply, "so that nothing will get at it."

3112. SE: Mother of infant puts cord in fire, midnight of day it drops off.

Treatment of infant, of mother, of midwife.--

3117. WT: One way of bathing child. After white milk starts flowing, baby's eyes washed with this milk, also.

3118. Mo, SE, SW: To cleanse baby of any ill effect from mother's bad dreams (see also note 3130).

[844, 846] 3119. Kl, Mo, MF, NS: Grass. SE, NF: Wiped with soft fawnskin; AE: shredded sagebrush bark.

3120. NF, NM: Infant rubbed with acorn flour; in all other positive cases for this entry, with oil or grease.

3129. Mo: By doubling up basket cap and blowing along upper edge; done to sharpen infant's hearing. WM: Done to make child good person; informant emphasized importance of observance. Informants from groups responding negatively were usually shocked at custom, stated it would make child deaf.

3130. SE: After navel cord drops off, shaman sometimes blows medicated water on baby, to take off any bad dreams mother may have dreamt. At: No ceremony over child. However Madesi Achomawi "dance after they have their first child. The father dances alone at night for 1 night after child born; a young man sings for him. Then father dances again, for 5 nights, after child's cord drops off, or when child is weaned. All the women dance too, in daytime, if warm days, for 6 days, until cord drops off. They dance outside under a little shade; the mother of child dances with them. An old man sings for them. Sometimes, if they couldn't shoot (see element 3259a) they'd put up a dance and feed singers. Poor people didn't put up these dances. AW: "Make a dance after they have first baby." Distribution of this dance for first-born child was not ascertained; through oversight element not entered on list when At, AW informants volunteered data on dance. MF: Woman (relative) holds baby, sings over it.

3138. Mo: As long as blood is flowing, woman lies over warmed pit; when it stops, she quits cook house and immediately goes to break wood, pack it home.

3139. AW: See note below.

3140. AW: Young mother (but not older women) runs immediately after birth of her child, "if she is all right, not sick. She also picks up

a few sticks." AE: Only healthy women leave hut immediately after birth, run 150-200 ft., and bathe; if weak, do not.

3141. AW: Only if she feels well.

3145. SW: Downstream from village. AE: Bathes only if day warm. WT: See note 3198. MF, MS: Informants shocked at idea of any bathing at this time; explained that "people were afraid of using water" on such occasions (see element 3169).

3151. SE: Mother drinks salmon-tail soup. Fish spawns, therefore soup efficacious in clearing out woman. Such a medicine denied for Kl, MM, MF, NF, MM, MS, MV groups. At, AW: Decoction of ashes drunk; denied for all other groups.

3155. MV: Small cake of warm ashes made into loaf with water; placed on woman's abdomen.

3156. AW: Use "hotbed" for 6-7 days, but when cord drops off child, after 3-4 days, change location of pit.

3157. Mo: 2-3 days.

3165. To "let bad blood out," after contamination during delivery of infant.

Restrictions on mother, father.--

3166. AW: 6-7 days.

3169. SE: Takes steam bath in birth hut. SW, AE: May bathe in river; must not take sweat bath. WT: See note 3198. MF, MV: Bathed in hut, by attendant.

3173. MV: Or, usually, with attendant.

3182. At: Can eat salt; "makes lots of milk."

3183. At: Makes lumps in blood.

3186. Kl: Scratching "brush" made of small bundle of willow twigs, 4 in. long, 1 in. wide. Mo: Bone scratcher, made from deer bone. At: Bone scratcher, worn in hair, not suspended from cord at neck or around wrist. Have fleas if do not use scratcher.

3192. AW: First time woman goes outside, with her baby, she throws piece of charcoal behind her; informant could give no reason for this, assigned it to "Coyote's law."

3193. Mo: Husband visits wife while she is outside in cook house; talks to her and sees baby. SW: Husband stays in birth hut with mother for 5 days after birth of child. WS: 2-3 days.

3194. Kl, Mo, SE: 2-3 months.

3198. WT: When navel cord drops off, both mother and father of infant bathe; then 1 month after birth of baby both bathe again, and mother quits birth hut, returns to living house. The father must bathe where fish are (in streams, not springs).

3200. AW: Pine needles; AE: sagebrush bark; MF: wormwood used in bath.

3206. At: Father sleeps in birth hut with wife, but no intercourse; early each morning he leaves hut, goes out and walks or runs in mountains during day. AW: Stays with wife in birth hut until cord drops off child; gathers wood for fire, keeps fire going at night.

3209. WT, WS: 4-6 days.

000 3211. In order to avoid bad dreams. WS: First night after birth of child only.

3212a. AW: See note 3130.

3213. At: Runs to mountains, on quest (see note 3206). AW: Runs a little, when gathering wood (see note 3206), but only goes on quest after cord drops off.

[846] [784] 3217. Kl, Mo, SE: Piles up rocks in shape of man.

3218. AW: Only after cord drops off child does father bathe and seek power in mountains. "Then it's done; before this he knows he can't get anything, even if he goes 100 times, before that cord drops off."

3225. SE, AW, WT, WS: 4-6 days. WS: "Sign of rain if he bathes."

3226. SE, AW, WM, WS: 4-6 days.

3228, 3229. WM: 4-6 days.

3230. WM: 4-6 days. WS: 2-3.

3232, 3235. WS: 2-3 days.

3237. Each of these 3 items inquired about separately. WS: 2-3 days. MV: 28-35 days. Rationale for taboos--to insure child's navel healing properly.

[292] [846] 3247. Kl: Spier, Klamath, p. 55, notes that both parents wear bark belts for birth of first child only. AE: Young man, especially after birth of first child, wears braided sagebrush-bark belt, 3-4 in. wide, tied around waist rather tightly so he will have slim waist, "never be pot-bellied." Also wears this belt when chasing deer, "so stomach won't flop up and down," and also "so he won't be so hungry." Youth, being sent off on vision quest to seek power at medicine lake or springs, wears similar belt.

3248. MM, MF: Head will become sore if scratch with fingers.

3249. Mo: Hair will turn prematurely gray.

3252. WT: See note 3198. NF: Uses wormwood decoction.

3259a. At: After cord drops off, father sweats, changes clothes; 2 days later he goes to certain place, shoots at old log; then goes little farther, and is sure to see deer. He shoots 1 arrow and kills deer, which he gives away (see note 3260).

3260. At: See preceding note. After father kills first deer, he tells old woman to go and get it; does not eat any of it himself. Afterward, next deer he shoots he eats a little; "not too much. This makes him lucky, so that every time he goes out he kills deer, after that."

3261. At: Old people (nonrelatives) take what man wins, put winnings away and never bet with them. Then man is always lucky at gambling. NF: "Afterward has good luck, wins all the time."

3262. NF: Big dinner held 4 days after cord drops off. NS: Taboo period ends after ca. month; gauged by time when child first smiles; big dinner given, and child's parents can then eat meat.

842 [p. 340A]

hopes to have many sons, but the inevitable is accepted philosophically.

843 The sex of the child is not entirely left to chance, for certain traditional precautions are taken. A man does not cut wood while his wife is pregnant lest she have a girl. He may also hang a tiny bow and arrow in his house to assure the birth of a boy. If a girl is born, the opposite sex may be assured for the next child by turning over the afterbirth.

844 The arrival of the first child is of special significance. It is said that at this time [821] there will be strong winds and thunder.[2] This [787] is also a propitious time for a man to seek supernatural power in the mountains. In spite [593] of the great importance attached to the birth of the first child there is nothing to indicate that he will be shown any favoritism. On the contrary, he will probably learn adult activities at an earlier age than his younger siblings and will be expected to assume a certain amount of responsibility in caring for younger children in the family.

At delivery, a soft pad is arranged to receive the child.[3] The umbilical cord is tied with the mother's hair and cut with an obsidian knife. The cord is buried when it drops off, or sometimes kept and wrapped in a piece of buckskin to be worn around the child's neck for luck. The navel is anointed with squirrel grease to hasten healing. As a general rule the afterbirth is disposed of at once by burial. Occasionally a woman throws the afterbirth away carelessly because she wishes to prevent future pregnancies.

846 The newborn baby is sponged off immediately with water, and the face and body are massaged and molded for the first time to conform to Klamath standards of beauty. He is kept beside the mother in the birth lodge during the four or five days of her seclusion. Once each day during this period the child is held over the heated rocks on which the mother lies, to insure his future health.

The infant is put to the breast a few hours after birth. The mother's nipples are squeezed and a hair worked around in them to start the 853 flow of milk. Thereafter the child is nursed whenever he cries. If the mother is unable to nurse her child, a wet nurse is called--generally a relative, but apparently any neighbor woman will do.

852 In many families presents are brought to the newborn child. A boy receives a tiny bow and arrow or small quiver, a girl a small digging stick or basket. These gifts are later hung from the hood of the child's cradleboard. As the presents are brought, a prayer or blessing is said "to encourage the child." Over a

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[2] Spier (1930), p. 55. None of our informants mentioned this.

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[3] The practices surrounding pregnancy, birth, and the care of the mother are described in detail by Spier, pp. 55 ff., and Voegelin (1942), elements 3007-3062.